THE DIVINE LITURGY,
(also called The Mass)
ST. GREGORY THE GREAT

ACCORDING TO THE WESTERN RITE
OF
THE RUSSIAN ORTHODOX CHURCH
OUTSIDE RUSSIA

ST. GEORGE
ORTHODOX CHRISTIAN CHURCH
At the Procession the celebrant pauses at the gates of the altar rails and says this Prayer from the Sarum Rite:

COLLECT. For Purity.

ALMIGHTY God, unto whom all hearts are (be) open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy Name. Through Christ our Lord. R: Amen.

The priest ascends to the altar, saying appropriate prayers, and reverencing it with a kiss:

The appointed psalm verse is sung or read. At Solemn Mass, incense is blessed, and the altar and celebrant censed.

INTROIT – SEE PROPERS OF THE DAY

Meanwhile, at Sung Mass, the Choir sings the INTROIT (but at Low Mass, the Celebrant reads the Introit at the Altar), and the Celebrant blesses incense, then censes the Altar.
KYRIE

Lord, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.
The Gloria in Excelsis

1. Glory be to God on high, and on earth peace, good will towards men.
   2. We praise Thee, we bless Thee, we glorify Thee, we give thanks to Thee for Thy great glory.

3. O Lord God, Heavenly King, God the Father Almighty:

4. O Lord, the only-begotten Son, Jesus Christ: O Lord God, Lamb of God, Son of the Father:

5. That takest away the sins of the world, have mercy upon us;
6. Thou that takest away the sins of the world, receive our prayer;
7. Thou that sittest at the right hand of God the Father, have mercy upon us;

8. For Thou only art holy; Thou only art the Lord.
9. Thou only, O Christ, with the Holy Ghost, art most high God the Father. Amen.

† The Gloria is omitted during Advent and Lent, and at Nuptial and Requiem Masses
P: The Lord be with you.  
[Prelate says: Peace be with you.]
R: And with thy spirit.
P: Let us pray.

THE COLLECTS – SEE PROPERS OF THE DAY
¶ Then shall the Priest say the COLLECT, OR COLLECTS;

THE RESTORED LESSON - SEE PROPERS OF THE DAY
¶ The faithful may sit, and the Minister appointed shall read the
Restored Lesson first saying, The Lesson is written in the (n) Chapter of
(n), beginning at the (n) Verse.
¶ After the lesson, the choir and faithful chant (or say):
P. Here endeth the lesson.  
R. Thanks be to Gôd.

GRADUAL - SEE PROPERS OF THE DAY

THE EPISTLE - SEE PROPERS OF THE DAY
¶ The Minister appointed shall read the Epistle saying, The Epistle
is written in the (n) Chapter of (n), beginning at the (n) Verse.
¶ After the Epistle, The choir and faithful chant (or say):
P. Here endeth the Epistle.  
R. Thanks be to Gôd.

ALLELUIA - SEE PROPERS OF THE DAY

HOLY GOSPEL - SEE PROPERS OF THE DAY
¶ The priest prays to worthily proclaim the Gospel, incense is set,
and the Book of the Gospels censed after the salutation.
P. The Lord be with you.  
R. And with thy spirit.
¶ All standing turning to the Book of the Holy Gospels, he then makes
the sign of the Cross upon the Book, and he and all the faithful sign
themselves from forehead to breast, as he chants:
P. The Continuation of the HOLY GOSPEL according to
Name.  
R. Glory be tô thee, O Lord.
¶ Following the Gospel the response is:
R. Praise be to thee Lord Christ.
Order of the Divine Liturgy of St. Gregory the Great

Here, the Sermon may be delivered, and announcements made. But NOTE, that the sermon may be delivered at another place, at the discretion of the priest.

NICENE-CONSTANTINOPOLITAN CREED

The Symbol of Faith

The Creed is chanted (or said) by all, standing throughout.
Who for us men and for our salvation came down from heaven,

And was incarnate by the Holy Ghost of the Virgin Mary, And was made man:

And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures:

And ascended into heaven, And sitteth on the right hand of the Father:
And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end. And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church:
P. The Lord be with you.
R. And with thy spirit.
P. Let us pray.

¶ The faithful may sit; and the choir sings the proper Offertory Verse – See Propers of the Day (or the celebrant says it aloud). A hymn may be sung while the priest prepares the Offering of bread and wine with the appropriate prayers. At Solemn Mass incense is set, and the Offering, Altar, celebrant, and people are censed. This done, the priest turns to the people and bids them to share in the offering.

¶ Here the Priest may ask the secret intercessions of the congregation for any who have desired the prayers of the church.
¶ Then he kisses the Altar, and turning to the people, extending and joining his hands, he says, raising his voice a little:

Oráte, Fratres

P. RAY, brethren [and sisters], that my sacrifice and yours be acceptable unto God the Father Almighty.
¶ Turning back by his right—not left—to face the altar, he crosses his hands upon his chest and bows as the sacred ministers and the faithful, respond:
May the Lord receive the sacrifice at thy hands, to the praise and glory of his Name, to our benefit also, and that of all his holy Church.

The celebrant quietly says: Amen.

THE SECRETS – SEE PROPERS OF THE DAY

The priest says the Secret prayers proper to the day.

The faithful rising to stand:

THE SURSUM CORDA

P. The Lord be with you.
R. And with thy spirit
P. Lift up your hearts.
R. We lift them up unto the Lord.
P. Let us give thanks unto our Lord God.
R. It is meet and right so to do.

THE PROPER PREFACE – SEE PROPERS OF THE DAY

Here shall follow the Proper Preface, if there be any specially appointed.

IT is truly meet and right, our joy and salvation, that we should at all times and in all places give thanks unto thee, O holy Lord, Father Almighty, everlasting God: evermore praising thee, and saying:
SANCTUS

 HOLY, HOLY, HOLY,
 Lord God of Hosts: Heaven and earth are full of thy glory.

 Glory be to thee, O Lord Most High.

 Blessed is he that cometh
 in the Name of the Lord. Hosanna in the Highest.
Eucharistic Canon
According to the Roman Liturgy
of Saint Gregory the Great, of Rome

Therefore, most gracious Father, we humbly pray and beseech thee, through Jesus Christ, thy Son our Lord, to receive and bless these gifts, these offerings, these holy and spotless Oblations, which we offer unto thee, first for thy Holy Catholic Church: that it may please thee to preserve and govern her in peace and unity throughout the world; together with thy servant our Patriarch, Kirill, our Metropolitan, Hilarion, our Vicar General, Mark, the President of this God-protected land, and all civil authorities, as also all the Orthodox defenders of the Catholic and Apostolic Faith.

COMMEMORATION OF THE LIVING

And the celebrant, or a concelebrating priest, says:

Remember, O Lord, thy servants and handmaidens, [especially NN.], AND of all round about us, whose faith and devotion are known unto thee: who offer to thee this sacrifice of praise, for themselves and for their own, for the redemption of their souls, and for their hope of health and salvation; for which they now pay their vows unto thee, O eternal God, the Living and the True.

Infra Actiónem—Within the Action

And the celebrant, or a concelebrating priest, says the following Prayer:

The common communicantes

United in one communion, we honour first the memory of the glorious Ever-Virgin Mary, Mother of Jesus Christ our Lord and God: † AS also of thy blessèd Apostles and Martyrs — [Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian], [of our Holy Father N.], [of blessèd NN. (the Saint(s) commemorated on this day)] — AND of all thy Saints, by whose prayers do thou grant that in
all things we may be defended by the help of thy protection. Through the same Christ, our Lord. Amen.

Then the celebrant says the following prayer.

**Hanc Ígitur**

We therefore, beseech thee, O Lord, graciously to accept this oblation of our bounden service, and of thy whole family; and to order all our days in thy peace; to preserve us from eternal damnation, and to count us in the number of thy chosen flock. Through Christ, our Lord. Amen.

**Quam Oblatiónum**

Which Oblation do thou, O God, vouchsafe in all things to bless, approve, ratify and accept: that it may become unto us the Body and Blood of thy most dearly belovèd Son, Jesus Christ, our Lord.

**Qui Prídie**

Who the day before he suffered, took bread into his holy and venerable hands, and lifting his eyes up to heaven, unto thee, Almighty God his Father, giving thanks to thee, he blessed, brake, and gave it to his disciples, saying:

*Accípte, et Manducáte ex Hoc Omnes*

Take and eat, ye all, of this:

FOR THIS IS MY BODY.

**Símili Modo**

In like manner, after he had supped, taking this excellent chalice into his holy and venerable hands: (He replaces the chalice,) again giving thanks to thee, he blessed it and gave it to his disciples, saying:

Take and drink, ye all, of this:

FOR THIS IS THE CHALICE OF MY BLOOD,

OF THE NEW AND ETERNAL TESTAMENT:

THE MYSTERY OF FAITH:

WHICH SHALL BE SHED FOR YOU

AND FOR MANY,

FOR THE REMISSION OF SINS.

AS OFTEN as ye do these things, ye shall do them in remembrance of me.
Then, he continues:

*Anamnésis—Unde Et Mémores*

**WHEREFORE,** O Lord, we thy servants and thy holy people, calling to mind the blessèd Passion of the same Jesus Christ our Lord, his Resurrection from the dead, and his glorious Ascension into heaven, do offer unto thy most excellent majesty, of thine own gifts and bounty, a pure Host, a holy Host, a spotless Host, the holy Bread of eternal life, and the Chalice of everlasting salvation.

**Supra Quæ**

UPON which vouchsafe to look with a gracious and serene countenance, and to accept them; as thou *wast* (wert) pleased to accept the gifts of thy just servant Abel, the sacrifice of our Patriarch Abraham, and the holy sacrifice and pure oblation which thy high priest Melchizedek did offer unto thee.

**INVOCATION OF THE HOLY SPIRIT - EPIKLESIS**

Then, he says:

**And we beseech thee, O Lord,** to send down thy Holy Spirit (Ghost) upon these Offerings; and make this Bread the precious Body of thy Christ; and that which is in this Cup the precious Blood of thy Christ, changing them by thy Holy Spirit (Ghost). Amen.

**All bow profoundly in adoration; and rising,** the deacon (or the celebrant) covers the chalice with the pall. Then the celebrant and ministers bow with hands crossed upon the breast; and he says:

**Súpplices te Rogámus**

WE humbly pray thee, Almighty God, to command these Gifts to be borne by the hand of thy holy Angel to thine Altar on high, in the presence of thy divine Majesty, *(They stand erect and the celebrant extends his hands.)* that whosoever shall partake at this altar of the most sacred Body and Blood of thy Son, may be filled *(All sign themselves.)* with all ✠ grace and heavenly benediction. Through the same Christ, our Lord. Amen.
The celebrant continues:
COMMEMORATION OF THE DEAD
Meménto étiam, Dómine

Remember, also, O Lord, thy servants and handmaidens who are gone before us with the sign of faith, and who rest in the sleep of peace [especially NN.]. To these, O Lord, and to all who rest in Christ, we beseech thee to grant a place of refreshment, light, and peace. Through the same Christ, our Lord. Amen.

Nobis Quoque Peccatóribus

Also to us sinners, thy servants, who trust in thine infinite mercy, vouchsafe to grant some part in the fellowship of thy holy Apostles and Martyrs — with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, [NN.,] Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, [NN.,] [Audrey (Ætheldreda) and Gertrude,] — and of all thy Saints, into whose company we beseech thee to admit us, not weighing our merits, but pardoning our offences.

Through Christ our Lord: by whom, O Lord, thou dost ever create, sanctify, enliven (quicken), bless, and bestow all good things upon us. By him, and with him, and in him, is to thee, O God, the Father Almighty, in the unity of the Holy Spirit (Ghost), ALL honor and glory, unto all ages of ages. R. Amen

OUR FATHER – PATER NOSTER

With hands elevated, the celebrant chants or says:

Let us pray. Commanded by saving precepts,

and taught by divine institution,

we are bold to say:
All: WHO art in [the] heaven[s], | hallowèd be thy Name. | Thy kingdom come, | thy will be done, | on earth, as it is in heaven. | Give us this day our daily bread. | And forgive us our debts (trespasses), | as we forgive our debtors (those who trespass against us). | And lead us not into temptation. / But deliver us from the evil one (evil). | Amen.

The celebrant continues with chant or says:

EMBOLISM – LIBERA NOS

DELIVER us, we beseech thee, O Lord, from all evil, past, present and to come: and at the intercession of the blessèd and glorious Ever-Virgin Mary, the Theotokos (Mother of God), [of thy blessed Apostles Peter and Paul, of Andrew,] and of all thy Saints, graciously grant peace in our days, that by the help of thy mercy, we may ever be free from sin, and safe from all adversity -

FRACTURE

THROUGH the same Jesus Christ, thy Son, our Lord, WHO liveth and reigneth with thee, in the unity of the Holy Spirit (Ghost), God, UNTO all ages of ages (World without end). R: Amen.

Pax Dómini

At the Pax:

THE peace of the Lord be al - way with you.

R: And with thy spirit.

Hæc Conmmíxtio et Consecrátio

MAY this mingling of the hallowed Body and Blood of our Lord Jesus Christ avail us who receive it unto life everlasting, Amen.
Then, except in a Liturgy of the Dead, this *Agnus Dei* is chanted by the choir, or said in alternation by the celebrant and the faithful:
PAX or SIGN OF PEACE – RITUS PACIS

Bowing, with hands crossed upon his breast, the celebrant quietly says:

*Dómine Jesu Christe*

O LORD Jesus Christ, who saidst to thine Apostles, Peace I leave with you, my peace I give unto you: regard not my sins, but the faith of thy Church: and vouchsafe to grant her peace and unity according to thy will, who livest and reignest, God, *unto all ages of ages (world without end)*. Amen.

*And the Pax—the Kiss of Peace is given here. If it is the local custom, the deacon (or senior concelebrant, if such there be), goes to the choir gate and bows to the people, saying: Peace be with you, to which they respond: And with thy spirit. Or, if it is the custom and can readily be done, the Kiss is given among all the faithful present — using the Pax-Brede, or Pax-Board, where it is the custom.*

COMMUNION OF THE CELEBRANT

Bowing, with his hands crossed upon his breast, the celebrant quietly says the following two Prayers of Preparation for Holy Communion (which all should join in silent prayer).

*Dómine Jesu Christe, Fili Dei Vivi*

O LORD Jesus Christ, Son of the living God, who by the will of the Father, and the co-operation of the Holy Spirit (Ghost), hast through thy death given life to the world: deliver me by thy most sacred Body and Blood from all mine iniquities, and from every evil; and make me ever to cleave unto thy commandments, and suffer me never to be separated from thee: Who with the same God the Father and the Holy Spirit (Ghost), livest and reignest, God, *unto ages of ages (world without end)*. Amen.

*And this Prayer:*

**Percéptio Córporis Tui**

LET the partaking of thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn not to my judgment or condemnation; but of thy goodness let it avail unto me for protection and healing of my soul and body: Who livest and reignest with God the Father, in the unity of the Holy Spirit (Ghost), *unto all ages of ages (world without end)*. Amen.
Order of the Divine Liturgy of St. Gregory the Great

He bows profoundly, and then takes a Particle of the Sacred Host into his hands, signing the Cross with the Particle held above the paten, and quietly saying:

Panem Cæléstem

I WILL take the bread of heaven, and call upon the Name of the Lord.

The celebrant, striking his breast with his right hand thrice, says aloud:

ORD, I AM NOT WORTHY (Then quietly:) that thou shouldest enter under my roof: but speak the word only, and my soul shall be healed (thrice).

Then, the celebrant, standing erect and signing himself with the Sacred Host, says:

Corpus Dómini Nostri Jesu Christi

THE Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

Then standing erect, he takes the chalice in his right hand by the knob, saying:

Quid Retribuam Domino

WHAT shall I render unto the Lord, for all that he hath rendered unto me? I will take the Cup of salvation, and call upon the Name of the Lord. (Ps. 115:3-4)

Giving praise, I will call upon the Lord, and so shall I be safe from mine enemies. (Ps. 17:4)

With the chalice, signing the Cross before him, slowly and carefully in order not to spill its Contents, he says:

Sanguis Domini Nostri Jesu Christi


COMMUNION OF THE OTHER CLERGY

Vested clergy, if there be any, now approach the altar in order; and they partake of the holy Gifts according to rank, using the words of administration only.

Then the other sacred ministers and ministers in the sanctuary are communicated by the celebrant (or deacon).
COMMUNION OF THE FAITHFUL

Then the celebrant, turning by his to the faithful and holding the Particle above the chalice, he says:

Ecce Agnus Dei

Behold the Lamb of God, behold him that taketh away the sins of the world.

Then the faithful, striking the breast each time, reverently say the Prayer of the Centurion, thrice:

Dómine, Non Sum Dignus

Lord, I am not worthy that thou shouldest enter under my roof: but speak the word only, and my soul shall be healed (thrice).

PRAYERS BEFORE HOLY COMMUNION

The celebrant and the faithful may recite the following prayers before the faithful are communicated:

Credo, Dómine

Believe, O Lord, and I confess that thou art truly the Christ, the Son of the Living God, who didst come into the world to save sinners of whom I am chief. Moreover, I believe that this is truly thy most pure Body, and that this is truly thine own precious Blood. Wherefore, I pray thee: Have mercy on me and forgive me my transgressions, voluntary and involuntary; in word and deed; in knowledge and in ignorance. And vouchsafe me to partake without condemnation of thy most pure Mysteries, unto the remission of sins and life everlasting. Amen.

Cenæ Mysticae

Of thy Mystical Supper, O Son of God, receive me today as a communicant: for I will not speak of the Mystery to thine enemies, nor will I give thee a kiss, as did Judas; but like the Thief do I confess thee: ✠ Remember me, O Lord, in thy Kingdom.

Mihi nec Judicio

Let not the communion of thy Holy Mysteries be unto me for judgment or condemnation, O Lord, ✠ but for healing of soul and body.

COMMUNION ANTIPHON

During the administration of Communion (or afterwards if there be but few), the proper Communion Antiphon is chanted by the choir. Other quiet meditative music (Psalms, Hymns, or Anthems which will not interfere with devotion) may also be sung. If there is no singing, after the
ablutions the celebrant [goes to the epistle corner and] says the Communion Antiphon.

¶ In accordance with Orthodox canon law and practice, only Orthodox Christians may receive the Sacrament of Holy Communion in Orthodox Churches. Non-Orthodox Christians are welcome to come forward with their hands at their sides to receive a simple blessing.
Order of the Divine Liturgy of St. Gregory the Great

LET ALL MORTAL FLESH KEEP SILENCE

Capo 3: (Bm)

Dm (G) (D) (Bm) (C)

1 Let all mortal flesh keep silence, and with fear and trembling stand;
2 King of kings, yet born of Mary, as of old on earth he stood, Lord of lords, in human mind, for with blessing in his hand vesture, in the body and the blood, descendeth from the realms of endless day, presence, as with ceaseless voice they cry,

(G) (F♯) (G) (D) (Em)

Bb A Bb F Gm

Christ our God to earth descendeth, he will give to all the faithful that the powers of hell may vanish

(B) (Em) (Bm) (A)

D Gm Dm (C)

"Alleluia, alleluia,

(Bm) (Em) (F♯m) (Bm)

Dm Gm Am Dm

our full homage to demand.

his own self for heavenly food.

as the shadows clear a way.

alleluia, Lord most high!"
Order of the Divine Liturgy of St. Gregory the Great

- It is the custom for Communion to be received standing. Those receiving should come forward, arms crossed on the breast.

- The celebrant distributes Holy Communion in both kinds, saying:

  Corpus Et Sanguis Dómini

  THE Body and Blood of our Lord Jesus Christ preserve thy soul, [N.,] unto life everlasting. Amen.

ABLUTIONS

- After the ablutions the celebrant [goes to the epistle corner] and says the proper Communion Anthem and the following prayers.

  Quod Ore Súmpsimus, Dómine

  GRANT, O Lord, that what we have taken with our mouths we may receive in purity of heart: and let this temporal gift avail for our healing unto life eternal.

  Corpus Tuum Dómine

  MAY thy Body, O Lord, which I have eaten, and thy Blood, which I have drunk, cleave unto my very heart; and grant that no stain of sin remain in me, whom thou hast refreshed with these pure and holy Mysteries: Who livest and reignest unto ages of ages (world without end). Amen.

- The proper Communion verse is read or sung. See the Propers of the Day.

POSTCOMMUNION COLLECT

- Then the faithful rise as the celebrant [goes to the epistle corner and] chants or says:

  P. The Lord be with you.
  R. And with thy spirit.
  P. Let us pray.
  R. See the Propers of the Day.
  R. Amen
DISMISSAL  
*Dóminus Vobiscum*

¶ The celebrant, at the middle of the altar, turning by his right to face the faithful, chants or says:

P. The Lord be with you.
R. And with thy spirit.

P. Ite missa est.
R. Deo Gratias.

¶ In penitential seasons, may be said:

P. Let us bless the Lord
R. Thanks be to God.

¶ At Requiem Masses is said:

P. May they rest in peace.
R. Amen.

¶ After the Dismissal, the celebrant, turns by his left to kiss the altar; then he bows and quietly prays:

*Pláceat Tibi, Sancta Trínitás*

LET this my bounden duty and service be pleasing to thee, O holy Trinity, and grant that the sacrifice which I, all unworthy, have offered in the sight of thy majesty, may be acceptable unto thee, and by thy mercy may it be a propitiation for me and all for whom I have offered it. Through Christ our Lord. Amen.

BLESSING OF THE FAITHFUL

¶ and turns to the people, and says:

P. The Lord be with you.
R. And with thy spirit.

*Benedícat Vos Omnípotens Deus*


LAST GOSPEL

¶ Then may be read the Prologue to John’s Gospel, all standing:

P. The Lord be with you.
R. And with thy spirit.


- 23 -
**Order of the Divine Liturgy of St. Gregory the Great**

**R.** Glory be to Thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through Him might believe. He was not the Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh nor the will of man, but of God **(bow)** And the Word was made flesh, and dwelt among us, **(rise)** and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

**R.** Thanks be to God.
St. George Orthodox Christian Church is a church mission of the Western Rite Communities of the Russian Orthodox Church Outside of Russia — a semi-autonomous part of the Russian Orthodox Church. The Western-Rite of the Orthodox Church is a concerted effort by the Russian Orthodox Church Outside Russia among others to pastorally respond to the numerous requests of Western Christians to re-establish the Western Church as it existed prior to the Great Schism.